

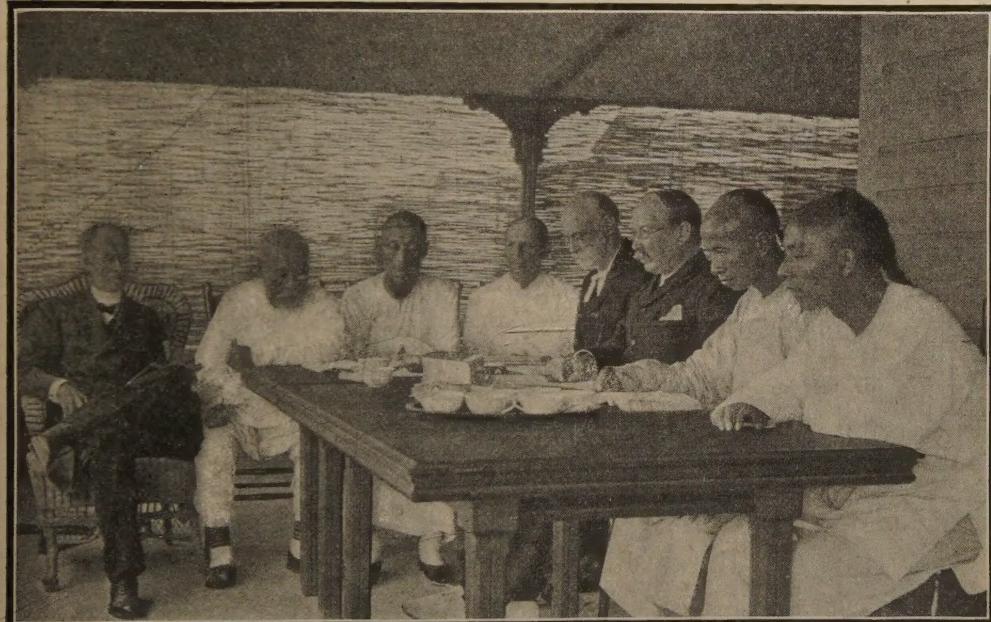
ENTS A YEAR

BIBLE HOUSE, ASTOR PLACE, NEW YORK CITY

JANUARY 1906

# BIBLE SOCIETY RECORD

Per. No Seminary 206



The Revision Committee at work on the Chinese Bible  
(High Wenli Version) at Pei-tai-he, China

(See Page 4)

Y.51  
1906

PACIFICO  
Central Committee

Published Monthly  
BY THE  
AMERICAN BIBLE SOCIETY  
NEW YORK CITY

## SERIOUS FINANCIAL STATEMENT.

THE American Bible Society finds itself for the first time in a quarter of a century in debt. Its Reserve Surplus is entirely used up. During the last four years it has drawn upon this surplus on an average \$30,000 a year, in order that its far-reaching missionary work at home and abroad might not be suddenly crippled. Now this surplus is exhausted and the Society is in debt. Legacies, formerly so large and constant, have ceased to be a dependable source of income. The present annual contributions from Life Members, Donors, Churches, and Auxiliaries, together with the income from Trust Funds, are clearly insufficient for the work of the Society, and this work should everywhere be enlarged, and nowhere diminished.

### ENLARGED CONTRIBUTIONS.

What is immediately needed is that all the supporters and friends of the Society shall take into prayerful consideration plans to enlarge the annual contributions to its treasury. Cannot the offerings in the churches be this year greatly enlarged? Ought not this Society to have an offering from every church every year? The circulation of the Bible lies at the foundation of all the work of all the churches. Many churches have adopted a self assessment of an amount equal to ten per cent. of their missionary offerings as their share for the Bible Society, the "plowshare of missions."

Can we not have many thousands of new givers, and at least one thousand who will pledge a hundred dollars a year for a term of years?

*We must have \$50,000 advance over last year's receipts to meet the appropriations already made.* The Society's year ends March 31, 1906. Unless such help is received ruinous retrenchment in our benevolent work must immediately follow.

### FIVE MILLIONS.

In view of the fluctuations that affect current receipts, especially from legacies, which have diminished in part because so many persons are disposing of their property during their lifetime, thus becoming their own executors,—and in order to provide for such advancement as shall properly represent American churches in the large and increasing share that belongs to them of giving the whole Bible to the whole world, the Board of Managers of the American Bible Society, in connection with the celebration of its Ninetieth Anniversary in 1906, calls for Five Millions of Dollars to be sacredly devoted to this task. It will receive property, funds on annuity, or unrestricted gifts for this purpose.

The Society holds the Bible to be both the charter of our salvation and the foundation of the liberty and well-being of this nation and of all peoples. For this work of giving the Bible to the world we ask the help of all. Every one can do something. What can you do?

# BIBLE SOCIETY RECORD

VOLUME 51

JANUARY, 1906

NUMBER I

## EDITORIAL NOTES.

**A**GAIN we present the usual table, based on the four sources of income which we are accustomed to tabulate every month, showing the comparative receipts for the month of November, 1904 and 1905, and for a period of eight months from April 1 to December 1, in the same years.

	November, 1904	November, 1905
Gifts from Auxiliaries.....	\$1,871 12	\$2,177 59
Legacies .....	15,630 00	3,605 41
Church Collections.....	6,017 77	6,907 21
Gifts from Individuals.....	1,580 35	2,402 31
	<b>\$25,099 24</b>	<b>\$14,992 52</b>
	April 1, 1904, to Nov. 30, 1904	April 1, 1905, to Nov. 30, 1905
Gifts from Auxiliaries.....	\$9,604 00	\$11,525 45
Legacies .....	26,543 38	17,020 54
Church Collections.....	38,348 28	37,551 51
Gifts from Individuals.....	22,557 90	19,651 20
	<b>\$95,948 54</b>	<b>\$85,748 70</b>

Those who watch this tabulated statement from month to month will feel with us how grave these figures are. The total receipts for the month of November are more than \$10,000 less this year than last, and the total receipts for the eight months are more than \$11,000 less this year than last. The decrease for the month is altogether in legacy receipts. Although auxiliary gifts, church gifts, and individual gifts have increased in some measure, it is not nearly enough to counterbalance the shrinkage in legacies.

This month is typical of the financial history of the Society in recent years. For the eight-months period, as will be seen, gifts from auxiliaries have increased, church collections are nearly the same, individual gifts are nearly \$3,000 less, and legacy receipts have fallen off \$9,500 in round numbers. Will living Christians come forward in this emergency and supplement the gifts which have heretofore come to us from the dead?

There have come many touching letters and contributions from the poor, and not a few from those who are not poor, but none of sufficient amount to meet our needs as yet.

**T**HE New Year opens with every sign of promise for us, save, indeed, the fact just adverted to of the continued deficiency in our receipts. In spite of this we may go forward with new courage.

Every New Year new doors are opened into the great nations hitherto untouched, or slightly touched, in the past by the power of the Gospel. The Star of the East is still in the ascendant. Sages, and kings, and even great populations are in spirit saying, "Let us now go even unto Bethlehem and see this thing which is come to pass." These United States of themselves are full of missionary opportunity. Whole armies of immigrants are pouring in, most of them ready and willing at least to accept a copy of the Scriptures in their own tongues. 1906 will round out ninety years of Bible Work, and we must begin the New Year with great expectations, and "attempt great things for God."

**T**HE newspapers report two suggestive items recently—one the sale of a new species of carnation, "The Aristocrat," for \$40,000; the other, that the importation of diamonds into this country for 1905 aggregates \$30,000,000. The fabulous wealth of the country is herein strikingly suggested. Carnations and diamonds are the good gifts of God; so also is his own Word. Is it possible that the Christian people of America, who have their share of its immense wealth, will permit the priceless talent of his Word to lie unused when our Ninetieth Year is fully rounded out?

**T**HE news from China in the daily papers continues to be stirring and to some degree ominous, but let us not forget how much more important is the quiet and persistent labor carried on continuously by the heralds of the Cross. A telegram received from Dr. Hykes in Shanghai, just as we go to press, says "Trouble over." This plainly refers to the Shanghai riots. Elsewhere will be found interesting accounts by Dr. Hykes of the new conditions in Peking, which he has recently visited, attending an important conference on federation.

**O**UR Christmas mail brought us this delicious missive in reply to a circular letter of appeal sent to all our Life Members, which contained among other things a form of subscription for \$100.

We print it, omitting names and places, remembering Longfellow's words about the children, "Ye are the living poems and all the rest are dead."

*Dear Sir*—I would send you some money if I had it. But the reason is that I am a little girl nine years old. And I never saw a hundred dollars in my life. That is, of my own. Miss — made me a life member when I was too young to know anything about it. So I cannot help you yet a while.

**T**HE sad though not unexpected news comes to us of the death on November 19 of Mrs. A. E. W.

Robertson, at Muskogee, I. T. Mrs. Robertson was the daughter of the Rev. Dr. Worcester, one of the pioneers in missionary work among the Indians, and famous as a translator of the Scriptures into the Indian languages. Mrs. Robertson herself has also been a noted translator into these languages. Her life has been one of peculiar interest and significance, and we hope in our next issue to give a more extended story of her labors and successes in the service of Christ.

**T**WO members of the Board of Managers have passed away during the month of December.

Mr. James H. Tait was one of the oldest Managers, and was also a Vice-President of the Society. Col. Alexander B. Ketchum had only been recently elected a Manager, but was well known for his deep interest in all religious enterprises. The Society can ill spare such men as these.

**M**R. H. POMEROY BREWSTER, of Rochester, N. Y., contributes to our columns an interesting historical study, "How the Picts Received the Bible," drawn out by the article in the November Record on the Hibernian Bible Society. Mr. Brewster's learning and ability are exhibited in his volume, "Saints and Festivals of the Christian Church," a work full of interest to the student of hagiology.

**T**HE [Rev.] Joseph Vital, superintendent of the Italian Theological School of Yonkers, in a recent article in *The Converted Catholic*, expresses his judgment that the Italian New Testament issued by the Society of St. Jerome, and somewhat widely circulated in inexpensive editions during the last few years, is a very subtle and deceitful perversion of the Word of God. There are sufficient notes in it, he says, to destroy the simple meaning of the

Scripture and to make it obscure and even an upholder of superstition. His translation of certain paragraphs in the edition of the Gospel to which he refers certainly bears this out. They show a desire to emphasize the primacy of Peter, the existence of purgatory, the infallibility of the church, and the value of the intercession of Mary, etc. It is a sorrow to us to have to make note of these items, as we had hoped that this version indicated a revival of a true love for the Scriptures in their simplicity in the heart of the Roman Church. However, as the Apostle says, "Christ is preached," and for that we must be thank'nl.

**T**HE Rev. S. G. Inman, a missionary in Mexico, writes us as follows.

Since coming to Mexico as superintendent of the mission work of the Disciples of Christ in this country I have been astounded to find how your agents have sown the Word in every part of the republic, and how many converts we reap from those who, having read these Bibles, publicly accept Christ at the very first opportunity. We have just recently organized a little American congregation consisting mostly of our missionary workers. Recognizing the great work you are doing in aiding us to take Mexico for Christ, we shall be glad to contribute our mite to your great work.

This faithful brother received one of the appeals of the Society addressed to him in Texas, where he formerly resided, and it was forwarded to him in Mexico. We are not accustomed to send such appeals to the mission fields. Let our readers take notice of the significance of such testimony as to the effects of Bible distribution in Mexico, and that means every other country like it. Do the friends of the Bible wish us to diminish rather than increase the supply of Bibles for Mexico, for the West Indies, for South America? Must the "neglected continent" be more neglected still? These are questions that we are facing to-day.

**A**PROPOS of Mr. Inman's letter, there came another from our own Agency in Mexico which throws a strong light on the peculiar conditions prevailing there and the hardships our colporteurs have to face.

Colporteur Cortez came in the other day to tell me of an interview that he had with a priest in Santa Julia. The *padre* had heard of Mr. Hamilton's death, and told Cortez that it was undoubtedly due to the special intercession of the Virgin of Guadalupe.

"Now that your *jefe* (chief) is dead," he said, "your

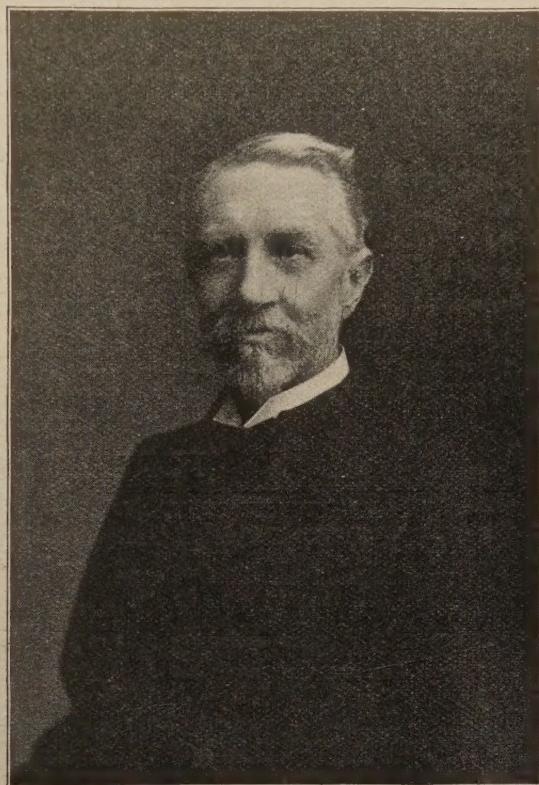
Society will fall to the ground. The Blessed Virgin has removed the one on whom all your Protestant work depended, and when you stop circulating the Scriptures the mission work will stop also. I do not mind the missions; now that the Bible propaganda will no longer continue, you will see that soon there will be no more Protestants here."

Cortez did not attempt to argue with him, but told him that God would still take care of his Word. He told me that he would leave time to convince the padre that he was mistaken as to the Virgin's intervention.

**T**HE Bible House is a center for travelers from all parts of the world. They come to it from distant lands and go from it to far-off stations. Within the last few weeks the officers of the Society have taken great pleasure in the visit of the Rev. Andrew M. Milne, who for more than a generation has served the American Bible Society, opening up and preparing for the harvest the great, spiritually

side of Brazil. A Scotchman by birth, he uses the Spanish language as if it were a mother tongue.

Leaving Buenos Ayres last May on his furlough, he went with his daughter to his old home in Aberdeen, Scotland. He had been planning to enjoy this



THE REV. ANDREW M. MILNE

furlough with his wife in a visit to the Holy Land, but before the time of their departure she was stricken, and, as we have recounted in these pages, died unexpectedly in the hospital at Buenos Ayres; so the plan of years had to be foregone. After his weeks of rest and refreshment in England and Scotland, it was a pleasure to have him at the Bible House in New York for intimate conference concerning the needs of his great field.

The American Bible Society has long been persuaded that it had before it no more important work than which it undertook very near to the beginning of its history, namely, the evangelization of the South American continent by the circulation of the Holy Scriptures. Mr. Milne's visit has deepened that impression. We wish that every one of our constituency in this country could have heard his stories of self-sacrifice, toil, and labor, so modestly narrated, and have seen with his eyes, as we were permitted to

MRS. MILNE

neglected republics of South America. He has seen the dawn of religious liberty in the countries on the east coast and on the west coast. In his own journeys and by the service of his colporteurs he has visited all the principal cities of South America out-



do, these cities and towns so rapidly growing in importance and influence, where our work has been the pioneer work in giving to these people the simple and profound ideals of a true spiritual life.

It is a pleasure to present to our readers a recent photograph of Mr. Milne, and also one of his sainted wife. While Mr. Milne was with us at the Bible House the cable brought the overwhelming news of the sudden and unexpected death of his daughter, Mrs. Jordan, of Buenos Ayres. The man of sorrows, used to the pathway of loneliness, knew instinctively the way to comfort in Christ, and, though broken in spirit, seemed to be especially concerned over the sorrow of his children so far away.

May we bespeak the prayers of all our people for this good man now on his journey back to his field, and for all our agents and workers away from their

homes ministering the Word of Life to the needy people of this world.

**O**UR readers will be interested in the cover picture of a Translating Committee in China busy at their important task. Dr. D. Z. Sheffield sits at the head of the room facing the reader, and, beginning on his left, are the following foreign missionaries in order: Dr. John Wherry, the Rev. L. Lloyd, and the Rev. T. W. Pearce. The native helpers, counted in the same order, are as follows: Messrs. Chu-kê, Kuo, Chuang, and Chao. The version they are engaged on is known as the High Wenli, or Classical version. They have prepared from Matthew to Romans, inclusive, and the manuscript is in hand. The American, British, and Scotch Societies will publish, as usual, tentative editions to circulate among the missionaries for their criticism.

## FOREIGN DEPARTMENT.

### PROGRESS IN CHINA.

**D**R. HYKES writes interesting accounts of a recent visit to Peking, describing the new Peking—new, that is, since the “Boxer” uprising. The outward signs upon which he comments we trust indicate inward renovation also.

I wrote you on the 10th and the 14th of November. I have purposely delayed writing you about the book-room in Peking because I wanted to digest all I had seen and heard while in the capital which has a bearing upon the great problem of China’s evangelization. I do not know that I have succeeded in doing this, and I am not sure that it is possible for any one. I will, however, give you some of my impressions.

It is apparent to the most casual observer who was familiar with the condition in the capital and in the Court of this great empire before the terrible upheaval of 1900, that a wonderful change has come about. The old order of things is passing away; the sleeping giant is beginning to stretch itself. Henceforth the complaint will not be that China is too slow and conservative, but that she is moving too fast and is too progressive for her own good. She wants to do in twenty years, or even less, what it has taken half a century for Japan to accomplish.

The legation area is already a growing city in itself, with excellent streets, electric lights, telephones, and many other modern improvements. It was greatly extended after the “Boxer” rising and is now about one mile square. The stately legation buildings, the large new hotels, and the magnificent residences cannot fail to impress the Chinese that foreigners are here

to stay. There is a look of permanency about the whole place. The same is true of the various missions. I believe that in every case they have enlarged their compounds, and they have the best and most complete plants in the empire. The commodious schools, the well-equipped hospitals, and the solid residences show that the Church has entered upon a campaign in China which she will not abandon until victory is obtained. Everything shows that the churches are in earnest and mean to succeed.

Peking does not look like the same city it was before 1900. The main streets through the city are being graded and macadamized, and planted with trees throughout their entire length. I watched with much interest the carting out of the filth and rubbish of centuries and the rapid progress of this splendid work. It seemed to me that China has her scavenging done only once in a millennium, and I was glad to witness this interesting work in the capital of the empire. The cross streets uniting these two great thoroughfares are already macadamized, and they would do credit to almost any home city. Our book-store is situated on one of these streets, which is now one of the best and most desirable in the city. The result of these public works is that our property has increased in value at least two hundred per cent. Sewers have been put in the streets, the objectionable booths which lined the sides of all streets are removed, and they present quite a modern appearance. Strangest of all, to an old resident, the streets are actually lighted! Telephones have been introduced, and all modern improvements will follow.

A wonderful spirit of progress and patriotism has developed. The motto of the government, as well

as of the people who are beginning to assert themselves, is "China for the Chinese." They have bought back at great cost the concession for the construction of the Hankow-Canton Railway, and the government not only refuses to grant any more concessions to foreigners, but is trying her best to cancel existing ones. The old style of literary examinations has been abolished, and there is even talk of a parliament and a constitutional government, and the old Empress Dowager is said to favor these radical and far-reaching changes.

I think that there can be no doubt that much of this is the direct result of missionary effort during the century in which the Protestant Church has been at work in this country. I am sure that it is the influence of Christianity which has brought about the abolition, by imperial edicts, of torture and other inhuman practices in the courts. It is this, too,

can get the money, to rebuild and have a place which is creditable and in harmony with what the other missions have thought worthy of the dignity of the chief city in this empire, and not only worthy, but necessary. I believe it would be money well spent. We are in the best part of the city, on a magnificent street, near the imperial palaces, and in the center of the business section.

While at Peking Dr. Hykes, and, with him, Mr. Gammon, attended a Missionary Conference on Federation, to which allusion has already been made in our columns. The conference was not very large, considering the number of missionaries in China, 58 persons being present, of whom 48 were from North China, and most of these from Peking and vicinity, comparatively few coming from the south. Many of this relatively small body, however, were able and influential missionaries, and, no doubt, reflected the opinions of missionaries generally in Chih Li, Shansi, and Manchuria.

We cannot undertake to give a very full account of its proceedings, nor is it necessary.

The matter which interests us specially was the discussion and action upon what is known as the "term question"—that is, as to the proper Chinese terms with which to translate the Bible words for "God" and the "Holy Spirit." This is an old controversy which has long divided the judgment of missionaries and translators.

The three great Bible Societies, the British, American, and the Scotch were all represented, and there was entire unanimity of opinion and harmonious action in the conference on the part of those representing the Bible Societies. Letters had been sent out by the Rev. Dr. Cochran in advance asking for the judgment of missionaries as to the propriety of adopting certain terms, "Shangti" for God and "Sheng-ling" for Spirit, and a very large percentage of those who answered these inquiries were favorable to the use of these terms. There are, however, 2,153 missionaries in China, not including their wives, and it is no easy matter to ascertain accurately what the real sober judgment of so large a body is on any question. Considerable diversity of judgment evidently prevailed in the conference. After discussion it was resolved to ask the Bible Societies to publish the Scriptures with these terms and no others. Our



A STREET IN PEKING NOT FAR FROM THE SOCIETY'S DEPOT

which has fostered the desire for a wider and more useful knowledge than is furnished by the old education, as well as the spirit of liberty, independence, and patriotism. The Bible has been one of the principal factors in bringing about this new order of things. I see by this morning's paper that an accomplice of the man who attempted the recent bomb outrage in Peking has been tried and sentenced to life imprisonment. A few years ago he would have suffered death by the Linch'i, or slicing process. It is certainly a great contrast to the execution of the reformers in 1898, without trial, and in the most barbarous manner. So, you see, China does move.

We have a splendid site in Peking for our depot, bookstore, and a residence for our superintendent, if we care to erect one. The old buildings were remodeled and have served admirably for five years, but our premises are a striking contrast to those of the other missions in the capital. They are in need of extensive repairs, and it would be far better, if we

representative, Dr. Hykes, took part in the discussion, calling attention to some difficulties from the viewpoint of the Societies, and the following resolution was, as a conclusion, advanced :

"That in view of the widely expressed desire for the issue of the Bible printed with the terms 'Shangti' for God and 'Sheng-ling' for Holy Spirit, this conference suggests to the Bible Societies that they take steps to ascertain the wishes of their constituents on the printing of the Bible with these terms."

Of this action the representative of the American and British Bible Societies have sent out letters containing carefully formulated inquiry, the answers to which will provide a body of accurate data from which the real judgment of the various missionaries can be known. It is evidently desirable not only that the individual judgment of particular missionaries, especially those of eminence, shall be known, but the judgment of organized missions as such.

Still further, it is intended to ascertain whether the missionaries are prepared to use editions of the Mandarin version of the Bible printed with the above terms and not call upon the Bible Societies to print editions containing other terms. It would not, perhaps, be profitable to the generality of our readers for us to particularize further as to the minutiae of this proceeding, but it is well worth the attention of thoughtful Christian people, because it shows us clearly some of the difficulties by which Bible translators, and, indeed, all missionaries, are confronted in the practical carrying forward of their task of evangelizing the nations. At a distance it may seem easy ; in reality nothing can exceed the difficulty of the task of making a really adequate translation of the Bible from the original language into Chinese, and that not in one form only, but in the various forms which that language assumes. It is not only a question for scholars, but for printers and for committees charged with expenditures. It is a costly business to print editions of the Scriptures containing the different terms for God and the Holy Spirit such as satisfies the judgment and conscience of those who use them. Christian unity, not theoretical unity merely, but unity of action, is thrown forward in a new and striking light by the discussions carried on with such earnestness by godly missionaries. Such questions cannot be settled by sentimental considerations, much less by the spirit of contention, but by wise, sober, calm judgment resting upon the basis of the most thorough knowledge.

We pray that God will guide those who handle his Word and his holy name to right conclusions.

#### BIBLE STUDY IN BASUTOLAND, SOUTH AFRICA.

**T**HE Zulu version of the Bible was used in Basutoland to some extent until the Basuto version

was prepared. In fact, it still finds a small annual sale in that province. For such as follow the work of the Zulu version we translate below from the Paris *Journal des Mission Evangeliques* for November a description of a Basuto Bible class. It is interesting as giving a glimpse of Bible work in Africa and, also, of the strange likeness between unconverted hearts in both hemispheres.

Rev. Mr. Dieterlen, of the Paris Missionary Society's station at Leribé, had decided to experiment with having the whole congregation as a Bible class on Sunday afternoons. He says : "We all came together and studied half of the first chapter of the Acts. It was a great success, at least so far as the 'pupils' were concerned. They listened and they smiled in a most encouraging manner. So far as answering questions was concerned it was not remarkable. Some did not know ; others were bashful. Very likely my questions did not amount to much, since asking with intelligence is quite as serious an undertaking as answering with intelligence. The persons who knew best how to answer were the old parishioners of François Coillard, taught and modeled by him, who had contracted from him the habit of studying the Bible regularly on their own account.

"While the answers of the old men and women were interesting, others did not lack interest, especially when they came from the mouths of pagans ; for there are a few pagan men and women in my Bible class. For instance, there is Yessi. What a strange creature he is ! He is the son of old Obadiah, for fifty years sexton and elder of the church at Thaba-Bossiou, who rang the church bell with reverence as though fulfilling some priestly function. His son Yessi did not follow in his steps. Some evil happening turned him aside. He lives here at Leribé as the handy man of the chief—mason, carpenter, blacksmith and bachelor—one of the rare bachelors who prove that it is possible for a Basuto not to marry. He lives in a hut by himself and plays the fife for a pastime. When he comes to church Yessi has his great triumph, for he has a fine voice. He is a real tenor and he likes to sing. He loves that tenor voice of his. In singing the hymns he drags a little at the end of the lines so that his voice may be heard alone, if only for a moment. His coarse and ugly face, decorated with a few white hairs, then expands, his eyes become small and sparkling. He is in the seventh heaven, to which he thinks he will go, not because of his faith, for he has none, but because of his tenor voice. During the sermon he listens, bending forward, smiling, enjoying every point that is well made, and ap-

proving the whole teaching. But still he remains a pagan! He takes nothing in the Bible to himself. At the Bible class he is interested. He answers well even when he is not directly questioned. But he is hardened. He knows the truth, but feels no personal need of God nor of religion.

"Then there is Paul. He was once a church member, but was cut off because he wished to be both pagan and Christian. He, too, knows the truth. Speaking of the words of Jesus, 'Ye shall be my witnesses,' I asked, 'How can we be witnesses of Jesus Christ?'

"By speaking of him to pagans," answered several voices.

"And how else?"

"There was a long, embarrassing, and significant silence. At last Paul, the renegade, answered, 'By our conduct.'

The assurance with which the answer was given, that condemned his whole life, was both amazing and sad. It was a grievous symptom.

"Here is one of my candidates for baptism, Mamo, who answers well and thoughtfully. Poor girl, she is a bit of flotsam from the wrecked family of a polygamist. Her father is Goyeni, a Kaffir and a great medicine man, who claims to be able to control the hailstorms and to turn aside the lightning just by blowing a whistle made out of the bone of a vulture. He is a headstrong, crazy despot in his family. When his third wife left him and went to her parents with her children, the old man sued her in court and took away from her this little Mamo, who would much rather live with her mother than with the terrible and heartless father with whom she barely manages to endure life. Her little face shows marks of grief and ill-treatment. But I can see at the Bible class that this frail flower, rooted in a heap of ashes, promises to expand into something altogether good."

"Last Sunday we had for our lesson the story of Ananias and Sapphira. We spoke of lying, its different forms and its repulsiveness. What struck me was the popularity, so to speak, of this subject in the congregation. The eyes said, 'That's it; that is just what we do.' And the lips made answer freely and truly. We were upon ground as well known to the youngest as to the oldest. Which one of them does not speak falsely? Which one is not able to tell a lie looking you squarely in the face with an almost candid expression, and with no sign of inward falseness except a rapid motion of the eyelids and perhaps a slight curve of the lips? Ah! what a victory it will be to bring our people to speak the truth, the whole truth, and nothing but the truth."

"After our first attempt at a general Bible class, Enoch, elder and pillar of the church, came to me and said, 'Why should we not always have this kind of a meeting Sunday afternoon? This is what we need.'"

This is what they need! Then what becomes of

all my carefully prepared sermons?" asks Mr. Dieterlen of himself. It was a lesson to him of that need which these poor people have of the Bible, and he had to admit the mistake of tolerating illusions as to the supreme value to his parishioners of the formal sermon. The Bible class helped the missionary to this late but useful discovery.

### THE BIBLE AND THE ROBBERS.

**A**NATIVE Christian preacher in Persia was overtaken by night while traveling and attacked by a band of ferocious Mohammedan robbers. When these men found that the captive taken in the dark was poor, they were inclined to kill him. One of the robbers bawled out: "He is a Gueber; let's kill him anyhow." In a moment fifty men had drawn their swords to purge the earth of such a wretch.

The frightened Christian had no weapons. But he had a Bible which he had been taught to regard as a sword for spiritual warfare. Drawing his Bible from his bosom he cried out:

"Men, you make a great mistake! Do you not see that I am a man of the Book? This is the book that your prophet repeatedly declared to be true."

The flash of the light on the gilt edges of the Bible caught the gaze of the men; light seemed to blaze from the book. The swords dropped and several of the robbers came closer to examine the volume curiously, without daring to touch it. At last they dragged the preacher to their village, that the Mullah might tell them whether to spare the man for the sake of the book.

"It is indeed the Book," said the Mullah, after making sure that it contained the Law, the Psalms, and the New Testament, as the Koran says it does; "it is the Book, and whoever unjustly kills one of the people of the Book, him will God smite."

So it came to pass that the poor preacher, so nearly murdered in the robbers' pass, finished his evening an honored guest in the village, reading to his wild hosts psalm after psalm by the flickering light of the oil wick. And as each of the beautiful psalms came to an end the robbers, with one accord, said "Amen!"

### DISTRIBUTION IN INDIA.

**T**HIS American Bible Society has been accustomed to make some small grants, from time to time, to some of the American missions at work in India, with whom it has thus maintained a long connection. The following letter gives some impressions of results during the past year, of what was attained by the American Madura Mission, connected with the American Board of Commissioners for Foreign Missions. It shows very clearly that in India, as in the world in general, the Bible is being

read and pondered as it never has been before. What will our friends say if we have to tell them that the condition of our funds will not permit us to present a donation to this mission?

PASUMALAI, MADURA DISTRICT, SOUTH INDIA,  
November 22, 1905.

SECRETARY AMERICAN BIBLE SOCIETY:

*Dear Brother* — In sending to you my annual statement, it gives me much pleasure in acknowledging gratefully your continued kind interest in our work. I have just secured the report of sales and donations from all the missionaries of this field for this year up to date, and they amount to the following figures: Sales—Bibles, 256; Testaments, 120; Portions, 1,148. Grants—Bibles, 133; Testaments, 57; Portions, 986. Thus we have disposed of the following (allowing for a few accounts which have not come to hand): Bibles, 400; Testaments, 200; Portions, 2,400.

We are finding that the interest of the people in God's Word is on the increase. Indeed, while there is much opposition to our cause from the upper classes, these very persons give cordial reception to the Scriptures, and there is a growing habit among men of culture to read the Bible for their devotions. One of the most influential men of our community sometime ago bought from me a large copy of God's Word so that he might be able, as he said, to read it by lamplight in his own room.

While I was out in camp with my students some months ago I visited a village and was invited by the leading man of the place to come to his house. There he produced a copy of the Bible which he had had for a long time, and which he evidently prized much even though he was still a Hindoo. While we are out on such journeys we do not hesitate to present to the poor, who are very eager for the Bible, a copy of one of the Portions. And I believe that such gifts are a wise investment in the Master's cause.

With a view to meeting the needs and conditions of a much larger class of people, I have begun to publish brief portions of Scripture on hand-bills and scatter them broadcast when we go out on preaching tours. For example, here is one which I have just printed. We have struck off 40,000 copies. It is entitled, "God's Gracious Bounty," and is merely the parable of the lost sheep, with a couple of sentences of explanation. I believe that there is a large field for blessed influence on this line.

We are closing the year with less than two hundred rupees (\$60) in our Bible treasury. I trust that you will be able to make us a further grant during the coming year.

We are glad to be humble fellow-workers with you in the great work of disseminating the Blessed Word, and I can assure you that we find many people who, though heathen in faith, are eagerly studying its pages and drawing light and cheer from it.

. P. JONES.

## DOMESTIC DEPARTMENT.

### ACTION OF THE MIDDLESEX COUNTY BIBLE SOCIETY.

THE following action has recently been taken by the Middlesex (N. J.) County Bible Society.

Such action has not been taken without full consideration, conference, and prayer on the part of our friends in the New Brunswick and Middlesex County Society, who have for so long rendered faithful service to the Bible cause under the usual forms of conducting all auxiliary societies. The interests of the community where this old and honored auxiliary has had its long day of usefulness, will be most carefully considered by the Managers of the American Bible Society.

Whereas, The American Bible Society has been in pressing need of funds to carry on aggressive work in supplying the increasing demand for the Bible in destitute fields, and should receive promptly all that the churches contribute for their imperative and excellent work, and

Whereas, We are constrained to believe that the auxiliary county society involves unnecessary machinery and expense, and necessarily delays the forwarding of funds contributed by the churches; therefore,

*Resolved*, That the Middlesex County Bible Society be discontinued, and that the present executive committee be authorized to examine the condition of the depository in this city and report the same to the American Bible Society, with the earnest request that the depository be continued in charge of a committee resident in this city, appointed by the Parent Society and under their guidance and control.

*Resolved*, That the treasurer of this Society transmits to the treasurer of the American Bible Society all funds remaining in his hands consisting of contributions from the churches and sales at the depository when the executive committee shall have completed its work of winding up the affairs of this society.

*Resolved*, That we commend the American Bible Society to the churches as needing and worthy of their largely increased offerings, and recommend that their respective treasurers hereafter forward their contributions directly to the treasurer of the American Bible Society.

### SOME TYPICAL LETTERS.

WE are accustomed to print from time to time the touching letters that come to us from various parts of the country, begging for Bibles.

Here are two sample epistles that tell their own story and show beyond a doubt how much need there is still in many places for a judicious and efficient system of Bible distribution. Few people appreciate the difficulty of establishing and maintaining such a system. Such cases as these constitute an appeal to more prosperous communities that ought not to be disregarded. Here is a typical letter:

I have been trying for upward of two years past to find some place where I could obtain cheap Bibles for distribution among the very poor of this section. I have tried every agency I could hear of, but without success. There is not a place anywhere in this country, or nearby, where a Bible of any kind can be bought. The nearest large town has none at less than one dollar. We have all about us in these remote regions families that have never owned a Bible or even a Testament. I have in my Sabbath-school class young men, grown, and young women over twenty—more than a dozen of them in all—who never have had a Bible of their own, nor in their homes; some of them not even a Testament. They are anxious to obtain them, but are very poor, and have a hard struggle to eke out a bare existence; they cannot pay a high price for the Word of God, even if it could be bought here. I want to find a cheap edition, as cheap as can possibly be furnished, of good clear type and decent binding, to give them for Christmas presents and sell at bare cost to others in like destitution. I am a poor working-girl myself and have very little money to spare, but I do want to help these souls in my care to have a copy of God's Word of their very own. Can you help me?

A Methodist preacher who was here some ten years ago had Bibles at 10 and 15 cents each for his church. I am a Presbyterian and have tried our publication society (Presbyterian Home Missionary Board, etc.), but can obtain nothing for less than from 75 cents to \$1. (which I am not able to pay), and was in despair until I obtained your address to-day from a copy of *The Record of Christian Work*.

Please do let me hear from you at once as to prices. If I can get them at a price that I can pay, I want a dozen at once for my class. I have but \$1.50 that I can possibly spare now, and then, outside my class, there are at least twenty families in my home mission district who have nothing of the kind in their homes. Do try and be as liberal with me as you possibly can. If you will send the books so I can have them before Christmas, and send me the bill, I will forward the money by the next mail. Can't you make some arrangement, somehow, to have cheap Bibles and Testaments on sale here? We have churches enough, and the "well-to-do" people have Bibles in plenty, but the poor have no one to think of or plead for them except myself, and they are too proud and self-respecting to let their needs be known to those who

have no especial sympathy with or for them. I am doing what I can, as best I can, for the Master. Help me, for Christ's sake.

Here is another from the Indian Territory:

We have a new settlement here, of very poor people mostly, and have organized a Sunday school, and the people are greatly interested, but we have no Bibles—that is, Bibles with the Old and New Testaments. There are plenty of little Testaments, but a great many don't know, or did not a few weeks past, that there is an Old and a New Testament.

As their superintendent I promised them a Bible for Christmas if they would do their best. I did not know just how I would get them, but knew that our Father would supply them some way. I am too poor myself to buy them. A great many of these people are from the bottom-lands, where they have lost everything in the floods; so, in searching for a place to get the Bibles, I was told to write you and I would get them. Now, if you feel that you can send me one dozen Bibles, with large print and plain, it will be a great blessing to these people, and you will not lose your reward in the Kingdom of Jesus.

Enclosed is six cents in stamps for reply. I hope to hear from you very soon, and that I will get the Bibles, and these dear children will not be disappointed Christmas.

And a third, enclosing the thanks of a blind couple:

I have to acknowledge the receipt of the four volumes of the New Testament for Mr. and Mrs. K—, for which please accept their thanks and my own. The volumes arrived in excellent condition and will prove a source of great comfort to Mr. and Mrs. K—, who are greatly afflicted in the total lack of sight. A few friends in the community furnished lumber, hardware, and paint, and made a neat cabinet for the volumes. They will last a great many years and will always be appreciated.

#### DEATH OF MILTON BLACK.

THE following account of one of the oldest Life Members of the Society has been kindly furnished us by Major George W. Kimball, his son-in-law, residing in Mount Vernon, Indiana. It affords an interesting glimpse of bygone times and early conditions of travel and life. Mr. Black has been a Life Member fifty-five years.

One of the oldest, if not the very oldest, Life Member of the American Bible Society, Mr. Milton Black, died on April 29, 1905, at his home in Mount Vernon, Posey County, Ind., at the advanced age of 96 years, 3 months, 27 days. He was at the time of his death Vice-President of the First National Bank of his native city. In the *Bible Society Record* of February, 1901, appeared an article by himself (accompanied by

his picture), "How I carried a bag of gold 5,000 miles for the American Bible Society." It was in 1851. The aged patriarch died in the full faith of his belief in the triumph of the Bible. At intervals he contributed to the financial support of the Society.

The venerable pioneer was fond of reciting the reminiscences of rugged frontier life in the journey across the plains, among the Indian savages, the perilous canyons, and mountain passes over the "Rockies" to the gold fields of California in 1849, in heavy wagons drawn by oxen from sixteen to twenty miles a day. As a head man in the caravan, he induced his own outfit to rest on the Sabbath day and stake their cattle out to graze. They were often overtaken by the swifter mule teams whose drivers cared less for the Sabbath day, and sped on for lack of time. It was noted that the slow-plodding ox teams were first to enter the vale of the promised land of gold. Thus the Sabbath keepers were rewarded at the end.

The late Rev. Isaac Owen, a pioneer missionary from Indiana, journeyed in a wagon overland, his wife and family in a carriage drawn by a yoke of cows, these supplying the milk for the family. After the arrival the brave missionary rode the same horse that had borne him on his circuit in the Hoosier State. His friends gave him some provisions. Father Black gave him the first money he had received in the new field, \$10, Owen having only 62½ cents left upon arrival. The next day the miners presented the genial missionary with \$100 upon his efforts to preach the gospel.

#### FRUIT IN OLD AGE.

THE following letter tells its own story of loving ministry on the part of one of God's aged saints. It was sent to us by the Rev. Dr. Charles L. Thompson, of the Presbyterian Board, to whom it came, and we have, of course, sent the writer the books that she asks for.

My husband (I suppose you remember him—we

can never forget you or your kindness to us years gone by) has just suggested that I write to you about a matter that interests me at present. I need a few Bibles and Testaments in the work that the Lord permits me to do in my old age. I am seventy-four, and, of course, that work is little. Let me give you a few incidents. I had a young negro man, just from the far south, doing a little work for me, and I asked him if he read his Bible. He said he had none, but as soon as he was able he intended to get one. I tried to get one for him here and told his young wife I would as soon as I could. She replied : "We have no Bible, but we have a piece of one, and what we have is mighty good."

A young woman belonging to a traveling theater was taken sick and stopped over here. Her husband went on with the troupe, as her mother was with her. They were here several months, used up all they had, and would have suffered but for Christian charity. I visited her often. I asked her if she read her Bible. She said they had none. I lent her one an old minister gave me years ago, large and hard to handle, but she read it as long as she could ; and when, after weeks of suffering, she died, leaving a baby ten days old, I found flowers not yet dry that she had put therein for her husband. But he was too late ; she had been in her grave twenty-four hours when he came.

This afternoon a young woman came in. She had moved into a house just across the street. I found out she had been a member of the church, but had drifted back into the world. She married a wild young fellow three months ago, but she said they were both trying to do better, and that he had said last night, as soon as he could he would buy a Bible and they would begin another kind of life by having family prayers.

Now I think this is a worthy object, and if you can help me I will be very glad to get a few Bibles and Testaments. I lent the young couple my old preacher's Bible until they get one.

#### MISCELLANEOUS.

##### HOW THE PICTS FIRST RECEIVED THE BIBLE.

By H. Pomeroy Brewster.

THE history of the early Irish Church is naturally divided into three periods. The first when St. Patrick, "The Man of the Bible," taught the people, going about from place to place after the manner of our Bible colporteur ; the second, after a few churches had been built, which were supplied by regular, or monastic, clergy from the schools ; and lastly, through the teaching of "eremitical" clergy dwelling in cells located in some isolated spot, as well as by the regular clergy.

The second of these periods alone claims our notice because of the monastic schools from which came the only clergy and Bible teachers of the time. Of these monastic schools of Ireland from the fifth to the eighth centuries, it is only justice to say they were equal in every way to the most famous schools of Greece, Italy, and Germany, and in some respects superior. As a class they were all modeled on the system adopted by St. Ninian in his "Magnum Monasterium" at Galloway, and the celebrated schools of Saints David and Gillas (Gildas the historian) in Wales, whose founders in turn had taken the best features of the older Grecian and Continental

schools. In these Irish schools, aside from the study of the languages and a limited amount of mathematics, the Holy Scriptures (if I may use the term) were the chief text-books in their curriculum; and the four Gospels, next to the Psalter, occupied the most prominent places. These were taught orally, the pupils committing various portions to memory, as there were not enough written copies for all.

One of these schools mentioned in the report of the Hibernian Bible Society, published in the November *Bible Society Record*, was that at the Monastery at Cluain-Erard (Clonard), presided over by St. Finnian, or Finian, whence the "Twelve Apostles of Ireland" were sent forth, and by whose untiring efforts the effete and already fast-decaying church was given a new life after the death of St. Patrick; and the purpose of this article is briefly to tell of the later labors of two of these "Apostles," Columba and Comgall.

This school of Finnian was one of the largest in Ireland, often having three thousand pupils, and Finnian himself was one of the most profound scholars of his time and was exceptionally well versed in biblical literature.

In passing, I wish to correct a too common misconception in regard to the early monasteries in the British Islands. They were not the magnificent, massive stone structures popularly supposed; but a collection of rudely constructed, wattle-walled bothies, or huts, with turf roofs, a hole in these serving in place of a chimney, and usually having but one room, which served for all purposes. Even the churches were of hewn timber, the use of stone being of a far later date. In these huts both the monks and pupils lived in the most primitive manner, cooking food of the simplest kind, largely of vegetables and herbs; while their clothing was of the coarsest nature. By day the monks and older pupils tilled the fields and attended to the flocks and herds, or were detailed to make clothing for the others. Each had his given task, and none were considered above fulfilling the most menial offices except the "seniors" or "elders," who gave their time to devotion and performing church services, or transcribing the Holy Scriptures and illuminating the wonderful missals which even to-day excite our admiration. In short, these monasteries were in fact Christian colonies into which all converts were gathered, and those who were to become pupils were baptized and tonsured and later given a permanent home under a tutor. Thus the fact of being tonsured was no evidence that the person was under vows or had taken holy orders. Every one was regarded as a member of one great family, and expected to do his share of the necessary labor. It would be an anachronism to speak of the spread of the Bible in Finnian's time when only a few written portions of the Scriptures were available, even for the schools. Thanks to teachers like Finnian, the

sphere of Bible teaching was largely extended by the missionary work of St. Brendan and others abroad (who went from Clonard), and colporteur work by pupils at home and near their schools. I must, however, confine myself to the story of two men only.

St. Columba has been termed a pupil of St. Finnian, but before he came to Clonard he had been a pupil at Mogbile under Gemma, a noted Irish Bard, who had inspired him with a poetic love of the beautiful, which later was a marked feature of his character, and to which we owe some of the most charming specimens of early Irish poetry now extant. I have several examples of Columba's poetry now before me, but lack of space debars their reproduction. While at Mogbile Columba had become enamored of rare ancient manuscripts as well as becoming an expert in calligraphy.

St. Finnian was what we would call a bibliophile and a collector, and albeit a truly good and saintly man, he was, like many of this class, decidedly selfish in regard to his collections, for he was but human. Among his treasures he had an unusually beautiful copy of the Psalter. During Columba's residence at Clonard he repeatedly begged permission to copy this MS., but was refused. After Columba left this school, he returned on a visit, and in some way had an opportunity to make—surreptitiously—a copy of the treasured MS., only later to be discovered, and, as related in the November *Bible Society Record*, Finnian, in his just anger, demanded the return of the copy Columba had made as well as the original MS. The first Columba refused, and the matter was referred to an Irish king named Diarmid, or Diermit (as it is sometimes written), who decided adversely to Columba.

Columba was of royal descent on both his father's and his mother's side, and, as many monks of old were, he was a warrior as well as a Christian, and had participated in many bloody battles. Hearing of the king's decision he was in turn angry, and resolved to punish Diarmid; therefore he roused the Hi Neills (his family) of the north, who were only too happy for any excuse to attack Diarmid, with whom they had an old feud.

The result was a terrible battle at Cuil-dreme, near Sligo, in which three thousand men were slain, Columba in person leading the Hi Neills. But the end was not yet. The "Synod of the Saints" took up the matter and decided Columba must redeem as many souls from paganism as there had been lives lost in the battle. Columba, as a true son of the Church, accepted the edict *nom con*, and was not long in selecting Pictavia as his future home.

Strange as it sounds, the original Scotch came from Ireland, and for centuries annalists gave the name of "Scotia" to Ireland, the present Scotland being called "Alban." According to Tighernac (Irish annalist) Fergus-mor-mac-Erc, from the Irish Dalri-

adan Scots in County Antrim, planted the first permanent settlement of Scots on the coast of what we now know as southern Argyle. In like manner, æons before, possibly centuries, Picts from Irish Dalriada had migrated across the narrow channel and ruled in northern Britain; but they had always maintained a sort of intercourse with Irish Dalriada; and although they were pagans, under the domination of Druid priests and Magi, they allowed Fergus-mor-mac-Erc to peacefully rule his little colony on the Argyle coast and neighboring islands.

When Columba set out on his journey to "convert the Picts" with his sturdy companions, Conal, a descendant of Fergus-mor-mac-Erc, ruled the little colony of Dalriadan Scots. Conal well knew the "tender footing" on which he stood as to the Picts, and Columba's arrival was far from agreeable. Deceived as he was from the "Irish Gael," from which many of Columba's companions came, and while at heart he was a Christian, he felt their coming placed him "between the devil and the deep sea." He could not turn them back nor openly affiliate with them, and he therefore took a middle course, assigning them to the barren, bleak island of Hi, since corrupted into Iona, to which they carried their scant stock of provisions and a few tools.

The history of this monastery of Iona, though a most interesting one, is a story by itself, and must be accepted as *un fait accompli*. Columba, with his trusted allies, set out on their dangerous journey through Morvan and Lochaber and over the difficult trail of the Drumalbans to Loch Ness, where Brude, the great Pictish king, held court, at what is identified with the vitrified fortress now called Craig-Phadric at Inverness. The never-ceasing plots of the Druid priests and soothsaying Magi beset them hourly and added to their suffering from hunger and the difficulties of travel by unknown paths through a hostile country, until their journey's end was reached, when "by the magic sign of the Cross the gates of the fortress fell down, and when King Brude in anger drew his sword to slay them, his arm was withered by the same magical sign." Taken for all in all, the account is most dramatic, and ends by telling how, through Columba's prayers, Brude's arm had been restored "only after he acknowledged the power of Christ."

Whether the mythical story of Brude's conversion (often disputed) is true or not, the fact remains that Columba, Comgall, and Caimath of Archaboe, under the protection of the king, were permitted to carry on their mission work despite the opposition of Druid priests and the Magi, whose methods were identical with those St. Patrick had met and overcome in Ireland.

From the story written by Adamnan [and what can be gleaned from the "Irish Lives" of these men, their method of teaching [these heathens] was simply by iterating] and [reiterating the story [of] the life of

Christ as told in the Gospels, in the simplest language possible, as we to-day tell children the story of the Christ child, without touching on creeds or dogmas, but insisting upon baptism as a means of obtaining salvation.

These Picts were barbarians rather than savages, possessed of quick, clear intellects, although untutored, as is shown by the manner they adopted Roman tactics in war, grafting the best of them on their own methods as seemed advantageous in their mode of warfare with these cultured men, being ever ready and eager to learn, but careful and watchful lest they might be deceived.

Thus the every-day life of these missionaries was watched, often by unseen eyes, and without doubt their humility, fidelity, and truthfulness, their freedom from ostentatious assumption of power, was daily compared with the tricks and artifices of the priests, and had its influence in the ultimate success they attained.

We are too apt to confound barbarism with savagery, forgetting the difference, and that there is a grade of barbarian culture that is but a degree removed from civilization, and a study of Pictish character reveals this.

This is not the place for details, and I refrain from entering upon the twelve years' labors of these devoted men until the formation of the Columbate Church, named in honor of Columba. Nor can I follow the vicissitudes of the Columbate Church even during the remainder of Columba's life; or why, at last after his death, some of the converted northern Picts yielded, and in A. D. 692 conformed to the edicts of the Church of Rome.

With a firmly established church and scores of monastic colonies, most men would have felt their work had been fully accomplished, especially after such labors, which naturally age men early. Not so with Columba, for he toiled on, ever and always, teaching Christ, and him crucified, until he had completed his full toll of *thirty* years of missionary work. Then in 593, when seventy-two years of age, with perhaps a foreboding of his own coming end, he consented to lay down his work and made a visit to his old haunts in Ireland, and from thence returned to his Iona family.

On June second in A.D. 597, on a Sunday morning, we see him celebrating the solemn offices of the eucharist, when his brethren observed, as he raised his eyes to heaven, a sudden expression of rapture, which he later explained to his brethren, that "he had seemed to see an angel of the Lord calling to him."

They carried him from the church to his cell, where in an hour he went to his eternal rest and reward.

If in this brief, and to myself unsatisfactory sketch, I have seemed to neglect Columba's tried and faithful co-laborers, especially St. Comgall, it has been only because of lack of space and that Columba was the great central figure, and not their worth, for without

much aid he could hardly have accomplished all he said.

### CAST THY BREAD UPON THE WATERS.

**A**LITTLE girl expressed to her parents one day a wish that they would give her two New Testaments. To the question of her parents why must be two, the child replied that one was for herself and the other to send to the heathen. She was given the two volumes, and in one of them she wrote: A little girl who loves the Lord Jesus wishes with all her heart that whoever reads this should also love and believe on him."

The New Testament went to India, and found its way to a station in the interior. A Hindoo lady obtained it. She could read, but was unable to write; and as she longed to be able to write, her attention was immediately drawn to the inscription of the fly-leaf. The large and distinct characters of the child's handwriting attracted her so much that she tried to imitate them again and again. Gradually the sense of the words made an impression upon her, and the question arose: "May not those words have been written just for me?" She began then earnestly to read the New Testament: her eyes were opened, and she learned to know and love her Saviour.

Years passed. The little girl had meanwhile grown up and thought no more of the New Testament which she had sent once upon a time to the heathen. But her love for missions had grown with her, and it was her deepest desire to serve the Lord among the heathen. She was accepted as a missionary, and sent to a rather out-of-the-way station in India. There she entered one day the house of a Hindoo Christian lady. In the conversation the Hindoo lady showed her visitor a book, a New Testament, and told her she, a Hindoo heathen, had been by its means brought to Jesus her Saviour. ¶

You may imagine the joyful astonishment of the lady missionary when she recognized in the book the same New Testament on whose fly-leaf she had many years ago, as a little girl, written those words which had served to show the poor Hindoo lady the way to Jesus. Together they knelt down, praised God's wonderful ways, and thanked him who had drawn them both to himself. "Cast thy bread upon the waters and thou shalt find it after many days."—French paper.

The Rev. S. M. Zwemer, one of the missionaries of the Dutch Reformed Church in Arabia, read the nineteenth chapter of Revelation and offered prayer.

The death of two members of the Board was announced—Mr. James H. Taft, Vice-President of the Society, and Col. Alexander B. Ketchum. A committee was appointed to prepare a suitable memorial minute with reference to them.

The Rev. A. M. Milne, the Society's Agent for La Plata, and Mr. Zwemer, were invited to address the Board, the former with reference to South America and the latter as to Arabia. The Board listened with great interest to the graphic descriptions of missionary and Bible work in these two very distant countries, presenting such strong contrasts, and yet one in their need of the Word of God.

Among other items of business, Mr. James Wood and Mr. E. P. Tenney, with Dr. Fox, were appointed a committee to visit and confer with the Virginia Bible Society as to the conduct of their work in connection with this Society.

The Rev. Dr. H. O. Dwight, who has been laboring in the service of the Society for some time, was requested to continue his labors until the end of the present fiscal year to assist in the work of preparing literature connected with the Ninetieth Anniversary of the Society and correspondence connected with the appeal.

It was reported to the Board that a conference had been held between the representatives of the various mission boards at work in the Turkish Empire, and including this Society, with a view to meeting the serious difficulties which exist in the Turkish Empire.

The resignation of the Rev. Jay C. Goodrich as Agent of the Society in the Philippines was accepted, and the Secretaries were instructed to prepare a suitable minute concerning the services of Mr. Goodrich. The Rev. Mr. Miller, now acting Agent, was requested to continue for the present in that position.

The work of the Society as conducted in various foreign countries in addition to those already mentioned, was reported. In Mexico Mrs. H. P. Hamilton was continued in charge of the Agency until the close of the fiscal year.

It was reported that the Rev. Dr. McLaren had arrived in Puerto Rico and begun his work, and had proceeded on his journey to Cuba.

Reports were also presented from Mr. Tucker, in Brazil, and Mr. Penzotti, in Central America.

Grants of books in the domestic field were made to the amount of \$482.60, including a grant to the Dakota Indian Mission of the Presbyterian Church in South Dakota, to the Soldiers' and Sailors' Home Bath, N. Y., to the American Tract Society, to the Northern Michigan Evangelistic Society, to the New Orleans Seamen's Friend Society, and to many individuals, churches, Sunday schools, and missions. A grant of Gilbert Islands Bibles and Testaments was

## BIBLE SOCIETY RECORD.

NEW YORK, January, 1906.

### AMERICAN BIBLE SOCIETY.

**T**HE stated meeting of the Board of Managers was held at the Bible House on Thursday, December 7, 1905, Daniel Coit Gilman, LL.D., President of the Society, in the chair.

made to the American Board of Commissioners for Foreign Missions to the amount of \$300, and to the Central American Agency books for Panama to the amount of \$200.

The Secretaries reported the following consignments to Foreign Agencies under previous appropriations : To the Mexico Agency, 661 volumes, value \$47.58; to the Japan Agency, 594 volumes, value \$93.05; to the Puerto Rico Agency, 2 volumes, value \$6.03. Total, 1,257 volumes, value \$146.66.

The issues from the Bible House during the month of November were 65,330 volumes.

### HOW TO SEND MONEY BY MAIL.

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

### THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for eight cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

### FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society,

### RECEIPTS IN NOVEMBER, 1905.

#### LEGACIES.

Bivens, Le Grand, late of Meriden, Conn.	\$25 00
Decker, Ellen C., late of Turin, N. Y.	356 00
Hellwig, Christian E., late of Gladnabutten, O.	45 11
McNiece, John, late of Gibson Co., Ind.	500 00
Sarven, James D., late of Tarrytown, N. Y.	1,079 00
Vanderburgh, Chas. E., late of Minneapolis, Minn.	1,500 00
	\$3,505 41

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#### LEGACIES AND GIFTS AS TRUSTS.

"In His Name," Gift.	\$50 00
Ives, Lucina M., Gift.	1,561 92
	\$2,061 92

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#### [ GIFTS FROM INDIVIDUALS AND OTHER SOURCES.

A Christian Friend, Duncan, Neb.	\$5 00
Adams, L. K., Portland, Ore.	2 00
A Friend, Albany.	1 00
A Friend, Harrisburg, Pa.	500 00
A Friend, New York, N. Y.	10 00
A Friend, Plainfield, Ill.	50 00
Altou, Anne, New York, N. Y.	1 00
Anderson, J. F., Denton, Tex.	5 00
A Sunday School Class of Marshall Mem'l M. E. Ch., Woodbyne, N. J.	1 50
Auchincloss, John Winthrop, New York, N. Y.	25 00
Beasley, Bettie, Nashville, Tenn.	1 00

formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of —————, to be applied to the charitable uses and purposes of said Society.

#### Deceased Director.

James H. Taft, Brooklyn, N. Y.

#### Deceased Members.

Rev. Frederick G. Rainey, Round Lake, N. Y.

Rev. Ensign McChesney, D.D., Syracuse, N. Y.

Rev. Henry Bushnell, Westerville, Ohio.

Rev. James D. Requa, Clifton Springs, N. Y.

John W. Marble, Sutton, Mass.

Mrs. Carrie Haight, Waupun, Wis.

#### Summary of 8 Annual Reports of Auxiliary Societies received in November, 1905.

Receipts from sales in twelve months.....	\$2,897 06
Receipts from collections and donations.....	6,003 18
Paid American Bible Society on book account....	4,838 51
Paid American Bible Society on donation account..	735 90
Expended on their own fields.....	5,112 63
Value of books donated.....	45 24
Value of stock on hand at date.....	69 56
Number of these auxiliaries reporting general operations.....	7
Collecting and distributing agents employed.....	39
Families visited by them.....	16,412
Families found destitute.....	462
Destitute families supplied.....	461
Individuals supplied in addition.....	6

Beebe, Rev. and Mrs. C. H., Vernon, N. Y.	\$3 00	Moss, S. A., San Francisco, Cal.	\$10 00
Bloodgood, Louise, Monroe, Mich.	20 00	Moulton, D. C., Providence, R. I.	10 00
Bloodgood, Ruth D., Monroe, Mich.	25 00	Newell, Mrs. Amelia J., Central City, Neb.	5 00
Boggs, Rev. W. E., Jacksonville, Fla.	10 00	North, Mrs. S. A., El Paso, Ill.	5 00
Bowen, Mrs. C. J., Delphi, Ind.	50 00	Park, J. W., South Haven, Kan.	10 00
Boyce, Mrs. W. F., St. Louis, Mo.	15 00	Perry, J. H., Southport, Conn.	5 00
Bryson, John S., Watervliet, Ia.	10 00	Poundstone, E. B., Rushville, Ind.	5 00
Butt, Mrs. F. A., Central City, Neb.	2 00	Power, W. R., Marietta, Ga.	10 00
Buttoepp, Mrs. J. E., Prairie Hill, Tex.	2 50	Prugh, Rev. B. E. P., Glendale, Pa.	3 00
Cash.....	1 00	Raney, Mrs. Mary B., Xenia, O.	3 00
Clark, Chas. A., Brooklyn, N. Y.	1 00	Reed, Emeiline A., Seneca, Ill.	5 00
Clark, R. D., Ellenville, N. Y.	10 00	Roosa, J. P., Monticello, N. Y.	1 00
Cornell, Mrs. Maria, Albany, N. Y.	50 00	Rien, Mrs. Charlotte, Lake View, Mich.	5 00
Crawford, John C., and wife, Garthage, Mo.	2 00	Rogers, Robert, New York, N. Y.	5 00
Elkins, W. P., Bath, N. H.	1 00	Scott, Chas. R., New York, N. Y.	6 00
Friend in York, Neb.	50 00	Sherman, F. E., Concordia, Kan.	50
Friends in Roberts, Wis.	4 25	Sinclair, John, New York.	25 00
From Certain Readers of the Christian Herald.....	5 02	Smith, Caroline L., New York, N. Y.	10 00
Fulton, Miss L. A., Sunapee, N. H.	1 00	Smith, Eleanor H., Philadelphia, Pa.	5 00
Giffing, Katherine S., a Memorial of her Mother	1 00	Soldiers' and Sailors' Home, Bath, N. Y.	5 00
Gorby, Mrs. W. A., Detroit, Mich.	5 00	Sterling, Rev. C. G., Indianapolis, Ind.	5 00
Greene, Dr., Through Cuba Agency.	4 00	Stork, Mrs. E. B., Germantown, Pa.	10 00
Hall, James K., Philippi, W. Va.	10 00	Strong, Harriet E., Woodbourne, N.Y.	20 00
Ham, James M., Brooklyn, N. Y.	100 00	Summer, Juliette C., Hartford, Conn.	10 00
Henderson, T. C., Southport, Ind.	4 00	Unnamed, Monroe, La.	60 00
Hitchcock, H. M., Greenwich, Conn.	5 00	Warner, Mrs. M. D., Waterloo, Ia.	2 00
"H. N." Pa.	5 00	Wasburn, F. A., New Bedford, Mass.	25 00
Isaacs, Mrs., New York, N. Y.	10 00	Wells, Herbert C., Providence, R. I.	2 00
Knowlton, Stephen, West Medway, Mass.	5 00	White, The Misses, Fishkill, N. Y. (A Thanksgiving Offering).	100 00
Lamb, F. J., Madison, Wis.	20 00	Whitmore, V. S., Rochester, N. Y.	10 00
Loring, Harriet J., Otisfield, Me.	1 00	Wilson, Mrs. Julia, Staten Island, N. Y.	5 00
Martin, J. H., McIntosh, Ga.	5 00	Wilson, Mrs. Mary Lockhart, Tex.	1 00
Martin, Levi, Mechanicsburg, Pa.	1 00	Winslow, Mrs. S. E. V., Olathé, Kan.	1 00
Martin, Mrs., Mechanicsburg, Pa.	5 00	Woman's Foreign Missy Soc'y of Traer Cong. Ch., Ia.	10 00
M. H. A., New York.	1,000 00	Woods, W. H., Fort Calhoun, Neb....	54
Morrison, Mrs. H. K., Concord, N.H.	5 00		

M. C. A., Easton, Pa.....	\$8 00	Fitchburg, Rollstone Cong. Ch.....	\$2 79	Philadelphia, Emanuel Meth. Ep. Ch.
ernow, Rev. H. B., Corydon, Ky.....	5 00	Springfield, North Cong. Ch.....	8 00	Tyrone, First Pres. Ch.....
	\$2,402 31			41 50
 <b>CHURCH COLLECTIONS. I</b>				
 <b>ALABAMA.</b>				
mondale, Pres. Ch.....	\$12 25	Bensalem, Pres. Ch.....	10 00	RHODE ISLAND.
sirmingham, First Pres. Ch.....	6 65	College Hill, Pres. Ch.....	3 65	Kingston, Cong. Ch.....
new Lebanon, Pres. Ch.....	3 00	Grenada, Pres. Ch.....	8 15	Providence, Tabernacle Meth. Ep.
		Hattiesburg, Pres. S. S.....	2 31	Ch.....
 <b>ARKANSAS.</b>		Holly Springs, Pres. Ch.....	2 00	
lma, Pres. Ch.....	1 10	Mississippi Conf., Meth. Ep. Ch.....	150 00	 <b>SOUTH CAROLINA.</b>
rkansas Conf., Meth. Ep. Ch. South.	87 75	New Hope, Pres. Ch.....	2 00	Blenheim, Pres. Ch.....
waterville, Pres. S. S.....	3 80	Pine Ridge, Pres. Ch.....	8 00	Charleston, First Pres. Ch.....
harleston, Pres. Ch.....	1 50	Starkville, Pres. Ch.....	6 00	Edgefield, Pres. Ch.....
olumbus, Pres. Ch.....	4 15	Utica, Pres. Ch.....	1 00	Enoree Presbytery.....
escott, Pres. S. S.....	3 72			Fair Hope, Pres. Ch.....
ussellville, A. T. R. P. Ch.....	4 00	MISSOURI.		Greenville, Second Pres. Ch.....
lemania, Pres. Ch.....	1 80	California, Pres. Ch.....	1 75	Harmony Presbytery, Union Ch.....
washington, Pres. Ch.....	4 45	Clayton, Pres. Ch.....	9 80	Hartsville, Pres. Ch.....
		Crocker, Pres. Ch.....	4 00	Manning, Pres. Ch.....
 <b>CONNECTICUT.</b>		Gouer, Pres. Ch.....	2 05	Old Friends, Pres. Ch.....
artford, First Meth. Ep. Ch.....	5 00	Mexico, Pres. Ch.....	2 80	Roberts, Pres. Ch.....
" St. Paul's Ch.....	5 00	Morton Hardin, Pres. Ch.....	2 75	Society Hill, Pres. Ch.....
orwich, Broadway Cong. Ch.....	102 80	Olivet, Pres. Ch.....	1 00	South Carolina Conf., Meth. Ep. Ch.
		Pattonsville, Mizpah Ch.....	25 00	South.....
 <b>DELAWARE.</b>		St. Louis, Grand Ave. Pres. Ch.....	10 60	Spartanburg, Pres. Ch.....
ewark, Pres. Ch.....	4 78			Woodruff, Old Antioch Ch.....
		 <b>NEBRASKA.</b>		
 <b>FLORIDA.</b>		Crawford, First Cong. Ch.....	6 10	 <b>SOUTH DAKOTA.</b>
efiance Springs, Church at.....	4 29	Gibbon, Pres. Ch.....	3 00	Harrison, Ref'd Ch.....
as Jacksonville, Pres. Ch.....	2 40	Hickman, Ger. Pres. Ch.....	10 00	
acksonville, Pres. Ch.....	40 50	" Ger. Pres. Ch. S. S.....	5 05	 <b>TENNESSEE.</b>
		Humboldt, Pres. S. S.....	3 00	Bethel, Pres. Ch.....
 <b>GEORGIA.</b>		Pleasant Dale, Meth. Ep. Ch.....	2 00	Bristol, Windsor Ave. Pres. Ch.....
lanta, Central Pres. Ch.....	29 66	Scribner, Cong. Ch.....	7 97	Bunker Hill, Young's Chapel Pres.
" North Ave. Pres. Ch.....	56 77		Ch.....	
" Westminster Pres. Ch.....	5 55		Chattanooga, Mission Ridge Pres.	
lackshear, Pres. Ch.....	21 16		Ch.....	
arrollton, Meth. Ep. Ch.....	3 00		Columbia, First Pres. Ch.....	
enterline, Pres. Ch.....	6 00		" Zion Pres. Ch.....	
larksburg Circuit, Meth. Ep. Ch.			Covington, Mt. Carmel Ch.....	
outh.....	4 35		Elkton, Bethany Pres. Ch.....	
ast Atlanta, Meth. Ep. Ch.....	2 00		Humboldt, Pres. Ch.....	
aton, Pres. Ch.....	3 83		Lynville, Pres. Ch.....	
imond, Pres. Ch.....	2 50		Memphis, McLemore Ave. Pres. Ch.	
fairview, Associate Ref'd Pres. Ch.	2 16		Murfreesboro, First Pres. Ch.....	
ainesville, Pres. Ch.....	6 10		Tennessee Conf., A. Meth. Ep. Ch.	
riff, Pres. Ch.....	5 00		Tennessee Conf., Meth. Ep. Ch.	
orcross, Pres. Ch.....	2 00		South.....	
ashington, Pres. Ch.....	3 10			
		 <b>NEW JERSEY.</b>		 <b>TEXAS.</b>
 <b>ILLINOIS.</b>		Ashbury, Methodist Churches.....	6 00	Austin, Highland Pres. Ch.....
eah, Meth. Ep. Ch.....	2 00	Newark, High St. Pres. Ch.....	25 00	Beaumont, First Pres. Ch.....
a Grange, First Pres. Ch.....	2 55	Orange, Hillside Pres. Ch.....	40 00	Dallas, First Pres. Ch.....
atoon, Church at.....	2 00	Paterson, Broadway Ger. Pres. Ch....	5 00	Ferris, Pres. Ch.....
iticke, Deselm Charge.....	3 93	Sayreville, Ger. Pres. Ch.....	1 00	Galveston, Fourth Pres. Ch.....
ock River Conf., Meth. Ep. Ch.....	110 70		German Mission Conf., Meth. Ep.	
		 <b>NEW YORK.</b>		Ch. South.....
 <b>INDIAN TERRITORY.</b>		Bergen, Cong. Ch.....	2 57	15 25
inters, Pres. Ch.....	2 82	East Buffalo, Pres. Ch.....	9 00	Beaumont, First Pres. Ch.....
		East Williamson, Ref'd Ch.....	20 00	5 25
 <b>IOWA.</b>		Hamilton, Cong. Ch.....	5 00	Ferris, Pres. Ch.....
ansing, Ger. Pres. Ch.....	2 00	Huntington, Meth. Ep. Ch.....	5 00	3 30
		Ithaca, First Pres. Ch. S. S.....	10 06	Galveston, Fourth Pres. Ch.....
 <b>KENTUCKY.</b>		New Hartford, Pres. Ch.....	3 80	German Mission Conf., Meth. Ep.
ethel, Meth. Ch.....	1 76	New York, Collegiate Ref'd Ch. of		Ch. South.....
Bowing Green, First Pres. Ch.....	10 00	" Harlem.....	56 52	1 00
Louisville, Stewart Robinson Mem'l Ch.....	1 60	" Fifth Ave. Pres. Ch.....	688 51	1 00
Nonesuch, Church at.....	4 08	" Madison Square Pres. Ch.....	134 36	5 25
pringfield, Church at.....	3 23	" Washington Heights N. Pres. Ch.....	29 88	4 00
				5 00
 <b>LOUISIANA.</b>		Utica, Bethany S. S.....	10 00	Jefferson, Pres. Ch.....
Baker, Pres. Ch.....	5 00	Waterville, Meth. Ep. Ch.....	6 00	5 40
Covington, Pres. Ch.....	2 10		Mexia, Pres. Ch.....	
Jackson, Pres. Ch.....	17 15		Navasota, Pres. Ch.....	
adisonville, Pres. Ch.....	1 00		North Texas Conf., Meth. Ep. Ch.	
ew Orleans, Napoleon Ave. Pres. Ch.....	12 90		South.....	
Norwood, Pres. Ch.....	3 05			
lains, Pres. Ch.....	12 40		 <b>NORTHWEST TEXAS CONF.</b>	
Hildell, Pres. Ch.....	2 00		Northwest Texas Conf., Meth. Ep.	
			Ch. South.....	
 <b>MARYLAND.</b>			Oak Cliff, Pres. Ch.....	
Zion, Pres. Ch.....	4 00		Sabinal, Mexican Pres. Ch.....	
			Waco, First Pres. Ch.....	
 <b>MASSACHUSETTS.</b>			Waskom, Pres. Ch.....	
Belchertown, Cong. Ch.....	7 00		Weatherford, First Pres. Ch.....	
ntoope, First Cong. S. S.....	3 98		West Texas Conf., Meth. Ep. Ch.	
			South.....	
 <b>PENNSYLVANIA.</b>				
			 <b>VERMONT.</b>	
		New Concord, Ref'd Pres. Ch.....	8 00	Rupert, First Meth. Ep. Ch.....
		" Second United Pres. Ch.....		5 00
				5 00
			 <b>VIRGINIA.</b>	
		Portsmouth, First Pres. Ch.....	2 00	Blacksburg, Pres. Ch.....
		Sandusky, Bapt. Ch.....	10 00	Douglas, Pres. Ch.....
		" Cong. Ch.....	57	Suffolk, Meth. Ep. Ch. South.....
		" Pres. Ch.....	4 70	
		" Ref'd Ch.....	2 20	
		" Trinity Meth. Ep. Ch.....	4 40	
		Saybrook, Cong. Ch.....	18 20	
		Sidney, First Meth. Ep. Ch.....	4 00	
		Wilmington, Meth. Ep. Ch.....	16 00	
			 <b>WEST VIRGINIA.</b>	
			Alderson, Pres. Ch.....	
			Charleston, First Pres. Ch.....	
			Keyser, Pres. Ch.....	
			Moorefield, Pres. Ch.....	
			St. Albans, Pres. Ch.....	
			 <b>WISCONSIN.</b>	
			East Kishacoquilla, Pres. Cong'n.....	
			Huntington, Pres. Ch.....	
			Mount Union, Pres. Ch.....	
			Neenah, Welsh Churches at.....	

## BIBLE SOCIETY RECORD

Volume 51

Berryville, Pres. Ch.....	\$3 82
Loury Hill, Cong. Ch.....	15 00
Meth. Ep. Ch. Collections, Through	
Eaton & Mains, New York, N. Y....	14 07
	<b>*\$6,522 70</b>

## AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Atlantic Co., N. J.....	\$50 00	
Aurora, Ill.....	55 00	
Bardstown & Vic., Ky.....	\$2 60	
Bon Homme Co., S. Dak....	30 50	
Brown Co., Minn.....	22 47	
California.....	250 00	
Cedar Rapids, Ia.....	10 00	
Cedarville, O.....	89 00	
Chester Co., S. C.....	50 00	
Cincinnati Young Men's, O.	47 86	
Columbia Co., S.C.....	13 50	
Columbus Welsh, O.....	120 00	
Columbus & Franklin, O.....	28 00	
Cumberland Co., N. J.....	41 81	
Denver, Col.....	25 00	
Douglas Co., Kan.....	9 90	
Du Page Co., Ill.....	18 33	
Essex Co., N. J.....	120 00	
Fall River, Mass.....	200 00	
Gainesville, Ala.....	70 00	
Geneva, N.Y.....	6 67	
Gibson Co., Ind.....	16 50	
Kasson, Minn.....	10 00	
Kent Co., Mich.....	58 92	
Knoxville, Tenn.....	36 54	
Marshall Co., W. Va.....	31 97	
Massachusetts.....	36 72	
Memphis and Shelby Co., Tenn.....	60 00	
	278 27	
	54 63	

\* Financial statement (see page 3 of cover) calls for \$84.51 in excess of this amount. Same forwarded to us by mistake, but subsequently returned.

	Credited as Donation.	Credited on Account.
Monmouth Co., N. J.....	\$150 00	
Monroe Co., Ind.....	82	
Montgomery Co., N. Y.....	105 00	
New Hampshire.....	8 75	
Orange Co., N. Y.....	450 00	
Peoria Co., Ill.....	8 00	
Portage Co., O.....	40 00	
Putnam Co., Ill.....	80 00	
Rockville, Conn.....	20 00	
Ronceverte & Vic., W. Va.....	50 00	
Schenectady Co., N. Y.....	22 77	
Somerset Co., N. J.....	60 00	
South De Kalb Co., Ill.....	4 50	
Spartanburg Co., S. C.....	18 54	
Stark Co., Ill.....	32 45	
Sullivan Co., N. Y.....	30 00	
Troy Female, O.....	5 00	
Vermont.....	45 58	
Virginia.....	80 00	
Warren Co., N. J.....	42 70	
Whiteside Co., by Newton Branch, Ill.....	300 00	
	181 73	1,300 00
		<b>\$1,953 67</b>
		<b>\$3,345 11</b>

## SOCIETIES NOT AUXILIARY.

	Credited as Donation.	Credited on Account.
Alachua Co., Fla.....	\$29 85	
Corpus Christi, Tex.....	10 00	
Fairview, Ill.....	53 53	
Highlands, N. C.....	10 60	
Ishpeming Bible Com., Mich.....	40 00	
Osage Co., Kan.....	31 89	
Prowers Co., Col.....	9 80	
Radnor, Ill.....	88 50	
Rush Co., Kan.....	22 82	
St. Louis Co., Minn.....	10 00	
Tama Co., Ia.....	100 00	
		<b>\$223 92</b>
		<b>\$123 17</b>

## RETURNS FROM BOOKS DONATED.

Grau, E. L., Asheville, N. C.....	\$4 53
Guerrant, E. O., Wilmore, Ky.....	15 08
Maynard, J. L., Champion, Wis.....	15 00
Pres. Board of Publication, Philadelphia, Pa.....	6 05
Seamen's Bethel, New Orleans, La.....	18 50
Speer, Rev. Foster, Denny, S. C.....	6 00
Williamson, Rev. John P., Greenwood, S. Dak.....	27 27
	<b>\$92 45</b>

## Agency Among Colored People of the South.....

**\$558 65**

## FOREIGN AGENCIES.

Cuba Agency.....	<b>\$667 97</b>
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## MISCELLANEOUS.

Retail Sales.....	\$2,272 25
Trade Sales.....	3,983 03
Sales of Waste Material.....	191 11
Rentals.....	4,641 44
Income from Trust Funds.....	1,276 01
Income from Available Funds .....	38 26
Income Subject to Life Interest.....	1,503 30
J. Burr Legacy Income.....	68 72
Thos. Nelson & Sons .....	302 40
Trust Funds for Reinvestment.....	51,578 81
Record.....	9 30
	<b>\$65,856 68</b>
Total Receipts.....	<b>\$87,698 40</b>

## THE FOLLOWING TRANSFERS FROM BOOK ACCOUNT TO DONATION ACCOUNT HAVE BEEN MADE.

Cedarville Bible Society, Ohio.....	\$21 00
Lincoln Co. Bible Society, Kansas....	5 00
	<b>\$26 00</b>

## OFFICERS AND MANAGERS OF THE AMERICAN BIBLE SOCIETY.

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TERM—1905 to 1909.

T. G. SELLEW.  
 EZRA B. TUTTLE.  
 HENRY C. M. INGRAHAM.  
 ALEXANDER MAITLAND.  
 HENRY S. STEARNS, M.D.  
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 CHURCHILL H. CUTTING.  
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 CHARLES D. LEVERICH.  
 EDWARD KIRK BILLINGS.  
 WM. PHILLIPS HALL.  
 A. B. KETCHUM.

TERM—1903 to 1907.

FREDERICK STURGES.  
 GEORGE G. REYNOLDS.  
 JAMES A. PUNDERFORD.  
 GEORGE E. STERRY.  
 THOMAS WHITTAKER.  
 GEORGE D. BEATTYS.  
 FREDERICK S. DUNCAN.  
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TERM—1902 to 1906.

ALEXANDER E. ORR.  
 GERARD BEEKMAN.  
 E. FRANCIS HYDE.  
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 EDWARD P. TENNEY.  
 JOSHUA L. BAILEY.  
 JOHN R. TABER.

# FINANCIAL STATEMENT FOR NOVEMBER, 1905.

## RECEIPTS FOR BENEVOLENT ACCOUNT

Gifts from Auxiliaries	Legacies	Church Collections	Gifts from Individuals	From Sales of Books Donated	Agency Colored People of the South	Sales Reported by Foreign Agents	Returns from Miss'ry and other Soc's	Income from Perpetual Trust Funds	Miscellaneous	Journal Entries	Total Cash
Ish..... urnal... 26 00	2,177 59 3,505 41 .....	6,907 21 2,402 31 .....	92 43 558 65 .....	667 97 .....	....	1,276 01 .....	9 30 .....			\$26 00	\$17,596 88

## RECEIPTS FOR GENERAL ACCOUNTS

		Journal	Cash
om Auxiliaries.....			
The Trade.....		387 26	3,488 28
Salesroom.....		22 45	3,989 03
Rents.....		304 53	2,212 25
Income from Available Funds.....			4,641 44
Income Subject to Life Interest.....			38 26
J. Burr Legacy Income.....			1,505 30
Exchange Account.....			63 72
Available Funds.....		8,312 35	.....
Thomas Nelson & Sons.....		12 12	.....
Trust Funds for Reinvestment.....			302 40
" " " In His Name.....			51,573 81
" " " Lucina M. Ives, Gift.....			500 00
			1,561 92
			9,128 71
			69,910 41

## RECEIPTS FOR DEPOSITORY ACCOUNT

	Books Issued	Miscellaneous	
Ish.....			
urnal.....	12,044 50	10 21	.....
			12,054 71
	Books Delivered to Depository	Miscellaneous	
Sale of Waste Material.....			
Ish..... urnal.....	191 11 1,589 89	318 00	9,964 71
			11,872 60
Total Journal Entries.....			\$33,082 02
Total Cash Receipts.....			\$87,698 40
Cash Balance from October, 1905.....			33,247 78
			\$120,946 18

## DISBURSEMENTS FOR BENEVOLENT ACCOUNT

Field Agents	Bible Society Record	Foreign Agencies	Grants to Missionary and other Societies	Miscellaneous	Agency Colored People of the South	BIBLES	Journal Entries	Total Cash
Ish..... urnal... ....	878 63 133 68 324 37	600 70 ..... 8,292 35	50 00	384 61 .....	429 63 857 42	.... 285 11	.... 146 66	.... 528 09

## DISBURSEMENTS FOR GENERAL ACCOUNTS

		Journal	Cash
Auxiliaries—Value of Books Supplied, etc.....			5,390 34
The Trade— " " " etc.....			1,621 89
Salesroom.....			2,646 79
General Salaries and Expenses.....			211 07
Office House Expenses.....			852 71
Interest on Life Investment.....			3,427 95
Electrotype Plates.....			790 58
Books for the Blind on Account of Burr Legacy Income.....			208 45
British and Foreign Bible Society.....			318 00
Exchange Account.....			20 66
Trust Funds Invested.....			141 31
Thomas Nelson & Sons.....			8,210 00
			12 12
			54,027 50
			802 40
			11,306 22
			66,875 55

## DISBURSEMENTS FOR DEPOSITORY ACCOUNT

Salaries and Expenses	Boxes and Cartage	Freight, Postage, etc.	Books from Manf'g Dept.	Books Purchased	Books Returned	Discount on Sales	Miscellaneous	
Ish..... urnal..... ....	1,198 92 .....	81 75 .....	137 77 .....	..... 9,964 71	..... 101 92	..... 1,204 77	.....	11,271 40

## DISBURSEMENTS FOR MANUFACTURING ACCOUNT

Wages	Material	Manfg. Repairs, and Expenses	Machinery and Tools	Rent of Manufactory	Miscellaneous	
Ish..... urnal..... ....	6,396 03 .....	2,256 70 .....	1,663 62 20 40	11 75 .....	.....	10,328 10

Total Journal Entries..... \$33,082 02

Total Cash Disbursements..... \$81,050 34

Cash Balance forward to December, 1905..... \$39,895 84

*N.B.—The amounts in *Italic* type are not actual cash transactions, but necessary payments by Journal entries as between the different Departments, to show the net result of each*

\$120,946 18

# American Bible Society's PRICE-LIST OF THE AMERICAN STANDARD REVISED VERSION

UNDER our agreement with Messrs. Thomas Nelson & Sons we can only publish the editions we now offer in cheap bindings. We do not at present contemplate publishing editions in larger type, thinking it better to wait and see whether the demand will warrant us in doing so.

A discount of ten per cent. from the List Prices is made to Auxiliary Societies and to dealers in books, excepting No. 147, an inexpensive pulpit Bible, which, under our agreement, we can sell to churches only, and not subject to discount.

All sales of the Society's publications are for cash.

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